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RANDOM SHOTS;

OR,

THE WISDOM OF HOLY WRIT

BY

DAVID LIONEL PALMER.

Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flatt'ry soothe the dull cold ear of Death?

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PREFACE.

The prelude to this work, Emerson on Compensation, is the key note to the whole of the Scriptures.

Whether Emerson got his knowledge from the 3rd Chapter of John, or the writings of Paul, I know not ; but it is evident he believed in the science of extension and growth.

King Romulus wrote a book to shew that man grew as reeds grow. He could hardly have written it from reason, and though it must have looked silly, even to himself, yet his instincts overcame his prejudice.

But silly and all as his book seemed to me, when I read it some 33 years ago, I was reminded of it when I read in the Bible, Mark, Chap. 8 :

And he cometh to Bethsaida ; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, I see men, as trees, walking.

After that he put *his* hands again upon his eyes, and made him look up ; and he was restored, and saw every man clearly.

The prophetess of classic fable, who wrote the burden of her prophecy on forest-leaves, and then committed the precious pages to the winds, left it to others to find the inspiration of her song and the wit to rearrange.

The same applies to the Scriptures, whose voice of language is scattered in chapter and verse. He who would rearrange them to their proper intent and meaning, has solved the burden of its song. "It is the tomb that speaks and delivers up its secret."

That I may not be misunderstood in regard to growth I here present a few facts worth recording, taken from Hayden on Spiritualism. If we take the bony structure of

the human frame, it will present to the eye of man his rude image. Take now the tissues, and we have a more perfect resemblance. Treat the arterial or venous system in like manner, and you approach to a nearer completeness. And now examine the cerebro-spinal axis, that is, the brain and nervous system ; and, without the others, you have an almost perfect man before you. We are a series of human forms, and are being clothed upon. We renew ourselves day unto day, and die daily. David sang : " For I am fearfully and wonderfully made. But John spoke the greater truth : " For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood ; and these three agree in one."

I would like to quote many strange sayings in Shakspere, and much valuable chat in Bacon ; but, as I contemplate writing another book, I shall conclude my preface with a quotation from Pericles, and part of an essay on death, by Bacon,

Per. O Helicanus, strike me, honor'd sir :
Give me a gash, put me to present pain ;
Lest this great sea of joys rushing upon me,
O'erbear the shores of my mortality,
And drown me with their sweetness. O come hither
Thou that begett'st him that did thee beget ;
Thou that wast born at sea, buried at Tharsus,
And found at sea again !—*PERICLES.*

But were we servants of the precept given, and observers of the heathen's rule, " memento mori," and not become benighted with this seeming felicity, we should enjoy it as men prepared to lose, and not wind up our thoughts upon so perishing a fortune ; he that is not slackly strong, as the servants of pleasure, how can he be found unready to quit the veil and false visage of his perfection ? The soul, having shaken off her flesh, doth then set up for herself, and contemning things that are under, shows what finger hath enforced her ; for the souls of idiots are of the same piece with those of statesmen, but now and then nature is at a fault, and this good guest of ours takes soil in an imperfect body, and so is slackened from showing her wonders ; like an excellent musician, which cannot utter himself upon a defective instrument.

PREFACE.

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But see how I am swerved, and lose my course, touching at the soul, that doth least hold action with death, who hath the surest property in this frail act ; his stile is the end of all flesh, and the beginning of incorruption.

This ruler of monuments leads men for the most part out of this world with their heels forward ; in token that he is contrary to life ; which, being obtained, sends men headlong into this wretched theatre, where, being arrived, their first language is that of mourning. Nor in my own thoughts can I compare men more fitly to anything than to the Indian fig-tree, which, being ripened to his full height, is said to decline his branches down to the earth ; whereof she conceives again, and they become roots in their own stock.

So man having derived his being from the earth, first lives the life of a tree, drawing his nourishment as a plant, and made ripe for death he tends downwards, and is sowed again in his mother the earth, where he perisheth not, but expects a quickening.—BACON.

PRELUDE.

The wings of Time are black and white,
Pied with morning and with night,
Mountain tall and ocean deep
Trembling balance duly keep.
In changing moon, in tidal wave,
Glowes the feud of Want and Have.
Gauge of more and less through space
Electric star and pencil plays.
The lonely Earth amid the balls
That hurry through the eternal halls,
A make-weight flying to the void,
Supplemental asteroid,
Or compensatory spark,
Shoots across the neutral Dark.

Man's the elm, and wealth the vine ;
Staunch and strong the tendrils twine :
Though the frail ringlets thee deceive,
None from its stock that vine can reave.
Fear not, then, thou child infirm.
There's no god dare wrong a worm.

Laurel crowns cleave to deserts.
And power to him who power exerts ;
Hast not thy share ? On winged feet,
Lo ! it rushes thee to meet ;
And all that Nature made thy own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And, like thy shadow, follow thee.

Ever since I was a boy I have wished to write a discourse on Compensation ; for it seemed to me, when very young, that on this subject life was ahead of theology, and he people knew more than the preachers taught. The documents, too, from which the doctrine is to be drawn, charmed my fancy by their endless variety, and lay always

before me, even in sleep, for they are the tools in our hands, the bread in our basket, the transaction of the street, the farm, and the dwelling-house, greetings, relations, debts and credits, the influence of character, the nature and endowment of all men.

It seemed to me, also, that in it might be shown men a ray of divinity, the present action of the soul of this world, clean from all vestige of tradition, and so the heart of man might be bathed by an inundation of eternal love, conversing with that which he knows was always and always must be, because it really is now. It appeared, moreover, that, if this doctrine could be stated in terms with any resemblance to those bright intuitions in which this truth is sometimes revealed to us, it would be a star in many dark hours and crooked passages in our journey that would not suffer us to lose our way.

I was lately confirmed in these desires by hearing a sermon at church. The preacher, a man esteemed for his orthodoxy, unfolded in the ordinary manner the doctrine of the last Judgment. He assumed that judgment is not executed in this world ; that the wicked are successful ; that the good are miserable ; and then urged, from reason and from Scripture, a compensation to be made to both parties in the next life. No offence appeared to be taken by the Congregation at this doctrine. As far as I could observe, when the meeting broke up, they separated without remark on the sermon.

Yet what was the import of this teaching ? What did the preacher mean by saying that the good are miserable in the present life ? Was it that houses and lands, offices, wine, horses, dress, luxury, are had by unprincipled men ; whilst the saints are poor and despised ; and that a compensation is to be made to these last hereafter, by giving them the like gratifications another day,—bank-stock and doubloons, venison and champagne ? This must be the compensation intended ; for what else ? Is it that they are to have leave to pray and praise ? to love and serve men ? Why, that they can do now. The legitimate inference the disciple would draw was : “ We are to have such a good time as the sinners have now ; ” or, to push it to its extreme import : “ You sin now, we shall sin by-and-by ; we would sin now, if we could ; not being successful, we expect our revenge to-morrow.”

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The fallacy lay in the immense concession that the bad are successful ; that justice is not done now. The blindness of the preacher consisted in deferring to the base estimate of the market of what constitutes a manly success, instead of confronting and convicting the world from the truth ; announcing the presence of the soul, the omnipotence of the will, and so establishing the standard of good and ill, of success and falsehood.

I find a similar base tone in the popular religious works of the day, and the same doctrines assumed by the literary men, when occasionally they treat the related topics. I think that our popular theology has gained in decorum, and not in principle, over the superstitions it has displaced. But men are better than this theology. Their daily life gives it the lie. Every ingenuous and inspiring soul leaves the doctrine behind him in his own experience ; and all men feel sometimes the falsehood which they cannot demonstrate. For men are wiser than they know. That which they hear in schools and pulpits without afterthought, if said in conversation, would probably be questioned in silence. If a man dogmatize in a mixed company on Providence and the divine laws, he is answered by a silence which conveys well enough to an observer the dissatisfaction of the hearer, but his incapacity to make his own statement.

I shall attempt, in this and the following chapter, to record some facts that indicate the path of the law of Compensation ; happy beyond my expectation, if I shall truly draw the smallest arc of this circle.

Polarity, or action and reaction, we meet in every part of nature ; in darkness and light ; in heat and cold ; in the ebb and flow of waters ; in male and female ; in the inspiration and expiration of plants and animals ; in the equation of quantity and quality in the fluids of the animal body ; in the systole and diastole of the heart ; in the undulations of fluids and of sound ; in the centrifugal and centripetal gravity ; in electricity, galvanism, and chemical affinity. Superinduce magnetism at the end of a needle ; the opposite magnetism takes place at the other end. If the South attracts, the North repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole ; as spirit, matter ; man, woman ; odd, even ;

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subjective, objective ; in, out ; upper, under ; motion, rest ; yea, nay.

Whilst the work is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe. The reaction, so grand in the elements, is repeated within these small boundaries. For example, in the animal kingdom the physiologist has observed that no creatures are favorites, but a certain compensation balances every gift and every defect. A surplusage given to one part is paid out of a reduction from another part of the same creature. If the head and neck are enlarged, the trunk and extremities are cut short.

The theory of the mechanic forces is another example. What we gain in power is lost in time, and the converse. The periodic or compensating errors of the planets are another instance. The influences of climate and soil in political history are another. The cold climate invigorates. The barren soil does not breed fevers, crocodiles, tigers, or scorpions.

The same dualism underlies the nature and condition of man. Every excess causes a defect ; every defect, an excess. Every sweet hath its sour ; every evil its good. Every faculty, which is a receiver of pleasure, has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For everything you have missed, you have gained something else ; and for everything you gain, you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, Nature takes out of the man what she puts into his chest ; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing, than the varieties of condition tend to equalize themselves. There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society, and by temper and position a bad citizen, a morose ruffian, with a dash of the pirate in him, nature sends him a troop of pretty sons and daughters, who are

getting along in the dame's classes at the village school, and love and fear for them smoothes his grim scowl to courtesy. Thus she contrives to intenerate the granite and felspar, takes the boar out and puts the lamb in, and keeps her balance true.

The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace, and the best of his manly attributes. To preserve for a short time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand erect behind the throne. Or, do men desire the more substantial and permanent grandeur of genuis? Neither has this an immunity. He who, by force of will or of thought, is great, and overlooks thousands, has the charges of that eminence. With every influence of light comes new danger. Has he light? He must bear witness to the light, and alway outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world loves and admires and covets? He must cast behind him their admiration, and afflict them by faithfulness to his truth, and become a by-word and a hissing.

This law writes the laws of cities and nations. It is in vain to build or plot or combine against it. Things refuse to be mismanaged long. *Res nolunt diu male administrari.* Though no checks to a new evil appear, the checks exist, and will appear. If the government is cruel, the governor's life is not safe. If you tax too high, the revenue will yield nothing. If you make the criminal code sanguinary, juries will not convict. If the law is too mild, private vengeance comes in. If the government is a terrific democracy, the pressure is resisted by an overcharge of energy in the citizen, and life glows with a fiercer flame. The true life and satisfactions of man seem to elude the utmost rigors or felicities of condition, and to establish themselves with great indifference under all varieties of circumstance. Under all governments the influence of character remains the same,—in Turkey and in New England about alike. Under the primeval despots of Egypt, history honestly confesses that man must have been as free as culture could make him.

These appearances indicate the fact that the universe

is represented in every one of its particles. Everything in nature contains all the powers of nature. Everything is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part all the details, all the aims, furtherances, hindrances, energies, and whole system of every other. Every occupation, trade, art, transaction, is a compend of the world, and a correlative of every other. Each one is an entire emblem of human life, of its good and ill, its trials, its enemies, its course, and its end. And each one must somehow accommodate the whole man, and recite all his destiny.

The world globes itself in a drop of dew.

The microscope cannot find the animalcule which is best perfect for being little. Eyes, ears, taste, smell, motion, resistance, appetite, and organs of reproduction that take hold on eternity,—all find room to consist in the small creature. So do we put our life into every act. The true doctrine of omnipresence is that God reappears with all his parts in every moss and cobweb. The value of the universe contrives to throw itself into every point. If the good is there, so is the evil ; if the affinity, so the repulsion ; if the force, so the limitation.

Thus is the universe alive. All things are moral. That soul, which within us is a sentiment, outside of us is a law. We feel its inspiration ; out there, in history, we can see its fatal strength. "It is in the world, and the world was made by it." Justice is not postponed. A perfect equity adjusts its balance in all parts of life. The dice of God are always loaded. The world looks like a multiplication table, or a mathematical equation, which, turn it how you will, balances itself. Take what figure you will, its exact value, nor more, nor less, still returns to you. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears. If you see smoke, there must be fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind.

Every act rewards itself, or, in other words, integrates

itself in a twofold manner, first, in the thing, or in real nature ; and, secondly, in the circumstance, or in apparent nature. Men call the circumstance the retribution. The causal retribution is in the thing, and is seen by the soul. The retribution in the circumstance is seen by the understanding ; it is inseparable from the thing, but is often spread over a long time, and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed ; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

Whilst thus the world will be whole, and refuses to be disparted, we seek to act partially, to sunder, to appropriate ; for example,—to gratify the senses, we sever the pleasure of the senses from the needs of the character. The ingenuity of man has always been dedicated to the solution of one problem,—how to detach the sensual sweet, the sensual strong, the sensual bright, etc., from the moral sweet, the moral deep, the moral fair ; that is, again, to contrive to cut clean off this upper surface so thin as to leave it bottomless ; to get a *one end*, without an *other end*. The soul says, eat ; the body would feast. The soul says, The man and woman shall be one flesh and one soul ; the body would join the flesh only. The soul says, Have dominion over all things to the end of virtue ; the body would have the power over things to its own ends.

The soul strives amain to live and work through all things. It would be the only fact. All things shall be added unto it,—power, pleasure, knowledge, beauty. The particular man aims to be somebody ; to set up for himself ; to truck and higgle for a private good ; and, in particulars, to ride, that he may ride ; to dress, that he may be dressed ; to eat, that he may eat ; and to govern, that he may be seen. Men seek to be great ; they would have offices, wealth, power and fame. They think that to be great is to possess one side of nature, the sweet, without the other side—the bitter.

This dividing and detaching is steadily counteracted. Up to this day, it must be owned, no projector has had the

smallest success. The parted water reunites behind our hand. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, as soon as we seek to separate them from the whole. We can no more halve things and get the sensual good, by itself, than we can get an inside that shall have no outside, or a light without a shadow. "Drive out Nature with a fork, she comes running back."

Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know; that they do not touch him; but the brag is on his lips, the conditions are in his soul. If he escapes them in one part, they attack in another more vital part. If he has escaped them in form, and in the appearance, it is because he has resisted his life and fled from himself, and the retribution is so much death. So signal is the failure of all attempts to make this separation of the good from the tax, that the experiment would not be tried,—since to try is to be mad,—but for the circumstance, that when the disease began in the will, of rebellion and separation, the intellect is at once infected, so that the man ceases to see God whole in each object, but is able to see sensual allurement of an object, and not see the sensual hurt; he sees the mermaid's head, but not the dragon's tail; and thinks he can cut off that which he would have from that which he would not have. "How secret art thou who dwellest in the Highest Heavens in silence. O thou only great God, sprinkling with an unwearied Providence certain penal blindnesses upon such as have unbridled desires!"*

The human soul is true to these facts in the painting of fable, of history, of law, of proverbs, of conversation. It finds a tongue in literature unawares. Thus the Greeks call Jupiter—Supreme Mind; but, having traditionally ascribed to him many base actions, they involuntarily made amends to reason, by tying up the hand of so bad a god. He is made as helpless as a King of England. Prometheus knows one secret which Jove must bargain for; Minerva, another. He cannot get his own thunders; Minerva keeps the key of them.

* St. Augustine, Confessions, B. L.

" Of all the gods, I only know the keys
That ope the solid doors within whose vaults
His thunders sleep."

A plain confession of the inworking of the All, and of its moral aim. The Indian mythology ends in the same ethics ; and it would seem impossible for any fable to be invented and get any currency which was not moral. Aurora forgot to ask youth for her lover, and though Tithonus is immortal, he is old. Achilles is not quite invulnerable ; the sacred waters did not wash the heel by which Thetis held him. Siegfried, in the Nibelungen, is not quite immortal, for a leaf fell on his back whilst he was bathing in the dragon's blood, and that spot which it covered is mortal. And so it must be. There is a crack in everything God has made. It would seem there is always this vindictive circumstance stealing in at unawares, even unto the wild poesy in which the human fancy attempted to make bold holiday, and to shake itself free of the old laws,—this back-stroke, this kick of the gun, certifying that the law is fatal ; that in nature nothing can be given, all things are sold.

This is that ancient doctrine of Nemesis, who keeps watch in the universe, and lets no offence go unchastized. The Furies, they said, are attendants on justice, and, if the sun in Heaven should transgress his path, they would punish him. The poets related that stone walls, and iron swords, and leathern thongs, had an occult sympathy with the wrongs of their owners ; that the belt which Ajax gave Hector dragged the Trojan hero over the field at the wheels of the car of Achilles, and the sword which Hector gave Ajax was that on whose point Ajax fell. They recorded, that when the Thasians erected a statue to Theagenes, a victor in the games, one of his rivals went to it by night, and endeavored to throw it down by repeated blows, until at last he moved it from its pedestal, and was crushed to death beneath its fall.

This voice of fable has in it somewhat divine. It came from thought above the will of the writer. That is the best part of each writer, which has nothing private in it ; that which he does not know ; that which flowed out of his constitution, and not from his too active invention ; that which, in the study of a single artist, you might not easily find, but in the study of many, you would abstract as the

spirit of them all. Phidias it is not, but the work of man in that early Hellenic world, that I would know. The name and circumstance of Phidias, however convenient for history, embarrass when we come to the highest criticism. We are to see that which man was tending to do in a given period, and was hindered, or, if you will, modified in doing, by the interfering volitions of Phidias, of Dante, of Shakspeare, the organ whereby man at the moment wrought. Still more striking is the expression of this fact in the proverbs of all nations, which are always the literature of reason, or the statements of an absolute truth, without qualification. Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And this law of laws, which the pulpit, the senate, and the college deny, is hourly preached in all markets and workshops by flights of proverbs, whose teaching is as true and as omnipresent as that of birds and flies. All things are double, one against another. Tit for tat ; an eye for an eye ; a tooth for a tooth ; blood for blood ; measure for measure ; love for love. Give, and it shall be given you. He that watereth shall be watered himself.

What will you have? quoth God ; pay for it and take it. Nothing venture, nothing have. Thou shalt be paid exactly for what thou hast done, no more, no less. Who doth not work shall not eat. Harm watch, harm catch. Curses always recoil on the head of him who imprecates them. If you put a chain round the neck of a slave, the other end fastens itself around your own. Bad counsel confounds the adviser. The Devil is an ass.

It is thus written, because it is thus in life. Our action is overmastered and characterized above our will by the law of nature. We aim at a petty end, quite aside from the public good, but our act arranges itself by irresistible magnetism in a line with the poles of the world.

A man cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the view of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon hurled at the whale, unwinding, as it flies,

a coil of cord in the boat, and, if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain, or to sink the boat.

You cannot do wrong without suffering wrong. "No man had ever a point of pride that was not injurious to him," said Burke. The exclusive in fashionable life does not see that he excludes himself from enjoyment, in the attempt to appropriate it. The exclusionist in religion does not see that he shuts the door of heaven on himself in striving to shut out others. Treat men as pawns and ninepins, and you shall suffer as well as they. If you leave out their heart, you shall loose your own. The senses would make things of all persons,—of women, of children, of the poor. The vulgar proverb, "I will get it from his purse or get it from his skin," is sound philosophy.

All infractions of love and equity in our social relations are speedily punished. They are punished by fear. Whilst I stand in simple relations to my fellow-man, I have no displeasure in meeting him. We meet as water meets water, or as two currents of air mix, with perfect diffusion and interpenetration of nature. But as soon as there is any departure from simplicity, and attempt at halfness, or good for me that is not good for him, my neighbor feels the wrong; he shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him and fear in me.

All the old abuses in society, universal and particular, all unjust accumulations of property and power, are avenged in the same manner. Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and, though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised.

Of the like nature is that expectation of change which instantly follows the suspension of our voluntary activity. The terror of cloudless noon, the emerald of Polycrates, the awe of prosperity, the instinct which leads every gen-

erous soul to impose on itself tasks of a noble asceticism and vicarious virtue, are the tremblings of the balance of justice through the heart and mind of man.

Experienced men of the world know very well that it is best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained anything who has received a hundred favors and renched none? Has he gained by borrowing, through indolence or cunning, his neighbors' wares, or horses, or money? There arises on the deed the instant acknowledgment of benefit on the one part, and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbor; and every new transaction alters, according to its nature, their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

A wise man will extend this lesson to all parts of life, and know that it is the part of prudence to face every claimant, and pay every just demand on your time, your talents, or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But, for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.

Labor is watched over by the same pitiless laws. Cheapest, say the prudent, is the dearest labor. What we buy in a broom, a mat, a wagon, a knife, is some application of good sense to a common want. It is best to pay in your land a skilful gardener, or to buy good sense ap-

plied to gardening ; in your sailor, good sense applied to navigation ; in the house, good sense applied to cooking, sewing, serving ; in your agent, good sense applied to accounts and affairs. So do you multiply your presence, or spread yourself throughout your estate. But, because of the dual constitution of things, in labor as in life there can be no cheating. The thief steals from himself. The swindler swindles himself. For the real price of labor is knowledge and virtue, whereof wealth and credit are signs. These signs, like paper money, may be counterfeited or stolen, but that which they represent, namely, knowledge and virtue, cannot be counterfeited or stolen. These ends of labor cannot be answered but by real exertions of the mind, and in obedience to pure motives. The cheat, the defaulter, the gambler, cannot extort the knowledge of material and moral nature which his honest care and pains yield to the operative. The law of nature is : Do the thing, and you shall have the power ; but they who do not the thing have not the power.

Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe. The absolute balance of Give and Take, the doctrine that everything has its price, and, if that price is not paid, not that thing, but something else is obtained, and that it is impossible to get anything without its price, is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature. I cannot doubt that the high laws, which each man sees implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and foot-rule, which stand as manifest in the footing of the shopbill as in the history of a state, do recommend to him his trade, and, though seldom named, exalt his business to his imagination.

The league between virtue and nature engages all things to assume a hostile front to vice. The beautiful laws and substances of the world persecute and whip the traitor. He finds that things are arranged for truth and benefit, but there is no den in the wide world to hide a rogue. Commit a crime, and the earth is made of glass ; commit a crime, and it seems as if a coat of snow fell on the ground, such

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as reveals in the woods the track of every partridge, and fox, and squirrel, and mole. You cannot recall the spoken word, you cannot wipe out the foot-track, you cannot draw up the ladder, so as to leave no inlet or clew. Some damning circumstance always transpires. The laws and substances of nature—water, snow, wind, gravitation—become penalties to the thief.

On the other hand, the law holds with equal sureness for all right action. Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation. The good man has absolute good, which like fire turns everything to its own nature, so that you cannot do him any harm ; but as the royal armies sent against Napoleon, when he approached, cast down their colors and from enemies became friends, so disasters of all kinds, as sickness, offence, poverty, prove benefactors :—

“ Winds blow and waters roll
Strength to the brave, and power and deity,
Yet in themselves are nothing.”

The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but, when the hunter came, his feet saved him, and afterwards, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men until he has suffered from the one, and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? Thereby he is driven to entertain himself alone, and acquire habits of self-help ; and thus, like the wounded oyster, he mends his shell with pearl.

Our strength grows out of our weakness. The indignation which arms itself with secret forces does not awaken until we are pricked and stung, and sorely assailed. A great man is always willing to be little. Whilst he sits on the cushion of advantages he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn

something ; he has been put on his wits, on his manhood ; he has gained facts ; learns his ignorance ; is cured of the insanity of conceit ; has got moderation and real skill. The wise man throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off him like a dead skin, and, when they would triumph, lo ! he has passed on invulnerable. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success. But, as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

The same guards which protect us from disaster, defect, and enmity, defend us, if we will, from selfishness and fraud. Bolts and bars are not the best of our institutions, nor is shrewdness in trade a mark of wisdom. Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself as for a thing to be and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfilment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer payment is withholden, the better for you ; for compound interest on compound interest is the rate and usage of this exchequer.

The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily bereaving themselves of reason, and traversing its work. The mob is man, voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane like its whole constitution. It persecutes a principle ; it would whip a right ; it would tar and feather justice, by inflicting fire and outrage upon the houses and persons of those who have these. It resembles the prank

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of boys, who run with fire-engines to put out the ruddy aurora streaming to the stars. The inviolate spirit turns their spite against the wrong-doers. The martyr cannot be dishonored. Every lash inflicted is a tongue of fame ; every prison a more illustrious abode ; every burned book or house enlightens the world ; every suppressed or expunged word reverberates through the earth from side to side. Hours of sanity and consideration are always arriving to communities, as to individuals, when the truth is seen, and the martyrs are justified.

Thus do all things preach the indifference of circumstances. The man is all. Everything has two sides, a good and an evil. Every advantage has its tax. I learn to be content. But the doctrine of compensation is not the doctrine of indifference. The thoughtless say, on hearing these representations : What boots it to do well ? There is one event to good and evil ; if I gain any good, I must pay for it ; if I lose any good, I gain some other ; all actions are indifferent.

There is a deeper fact in the soul than compensation, to wit, its own nature. The soul is not a compensation, but a life. The soul *is*. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Essence, or God, is not a relation, or a part, but the whole. Being in the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts, and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, Falsehood, may indeed stand as the great Night or shade, on which, as a background, the living universe paints itself forth ; but no fact is begotten by it ; it cannot work ; for it is not. It cannot work any good ; it cannot work any harm. It is harm inasmuch as it is worse not to be than to be.

We feel defrauded of the retribution due to evil acts, because the criminal adheres to his vice and contumacy, and does not come to a crisis or judgment anywhere in visible nature. There is no stunning confutation of his nonsense before men and angels. Has he, therefore, outwitted the law ? Inasmuch as he carries the malignity and the lie with him, he so far deceases from nature. In some manner there will be a demonstration of the wrong to the understanding also ; but should we not see it, this deadly

deduction makes square the eternal account. Neither can it be said, on the other hand, that the gain of rectitude must be bought by any loss. There is no penalty to virtue, no penalty to wisdom ; they are proper additions of being. In a virtuous action, I properly Am ; in a virtuous act, I add to the world ; I plant into deserts conquered from Chaos and Nothing ; and see the darkness receding on the limits of the horizon. There can be no excess to love ; none to knowledge ; none to beauty, when the attributes are considered in the purest sense. The soul refuses limits, and always affirms an Optimism, never a Pessimism.

Man's life is a progress, and not a station. His instinct is trust. Our instinct uses "more" and "less" in application to him, of the presence of the soul, and not of its absence ; the brave man is greater than the coward, the true, the benevolent, the wise, is more a man, and not less than the fool and knave. There is no tax on the good of virtue ; for that is the incoming of God himself, or absolute existence, without any comparative. Material good has its tax, and, if it came without desert or sweat, has no root in me, and the next wind will blow it away. But all the good of nature is the soul's, and may be had, if paid for in nature, a lawful coin, that is, by labor which the heart and the head allow. I no longer wish to meet a good. I do not earn, for example, to find a pot of buried gold, knowing that it brings with it new burdens. I do not wish more external goods, neither possessions, nor honors, nor powers, nor persons. The gain is apparent ; the tax is certain. But there is no tax on the knowledge that the compensation exists, and that it is not desirable to dig up treasure. Herein I rejoice with a serene eternal peace. I contract the boundaries of possible mischief. I learn the wisdom of St. Bernard,—"Nothing can work me damage except myself ; the harm that I sustain I carry about with me, and never am a real sufferer, but by my own fault."

In the nature of the soul is the compensation for the inequalities of condition. The radical tragedy of nature seems to be the distinction of More and Less. How can Less not feel the pain ; how not feel indignation or malevolence towards More ? Look at those who have less faculty, and one feels sad, and knows not well what to make of it. He almost shuns their eye ; he fears they will upbraid God. What should they do ? It seems a great

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injustice. But see the facts nearly, and these mountainous inequalities vanish. Love reduces them, as the sun melts the iceberg in the sea. The heart and soul of all men being one, this bitterness of *His* and *Mine* ceases. His is mine. I am my brother, and my brother is me. If I feel overshadowed and outdone by great neighbors, I can yet love ; I can still receive ; and he that loveth maketh his own the grandeur he loves. Thereby I make the discovery that my brother is my guardian, acting for me with the friendliest designs, and the estate I so admired and envied is my own. It is the nature of the soul to appropriate all things. Jesus and Shakspeare are fragments of the soul, and by love I conquer and incorporate them in my own conscious domain. His virtue,—is not that mine ? His wit,—if it cannot be made mine, it is not wit.

Such, also, is the natural history of calamity. The changes, which break up at shorts intervals the prosperity of men, are advertisements of a nature whose law is growth. Every soul is by this intrinsic necessity quitting its whole system of things, its friends, and home, and laws, and faith, as the shell-fish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual, these revolutions are frequent, until in some happier mind they are incessant, and all worldly relations hang very loosely about him, becoming, as it were, a transparent fluid membrane through which the living form is seen, and not, as in most men, an indurated heterogeneous fabric of many dates, and of no settled character, in which the man is imprisoned. Then there can be enlargement, and the man of to-day scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day. But to us, in our lapsed estate, resting, not advancing, resisting, not co-operating, with the divine expansion, this growth comes by shocks.

We cannot part with our friends. We cannot let our angels go. We do not see that they only go out, that archangels may come in. We are idolaters of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent, where once we had

bread, and shelter, and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith : " Up and onward for evermore ! " We cannot stay amid the ruins. Neither will we rely on the new ; and so we walk ever with reverted eyes, like those monsters who look backwards.

And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius ; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wanted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences that prove of the first importance to the next year ; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banian of the forest, yielding shade and fruit to wide neighborhoods of men.

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RANDOM SHOTS;

OR,

THE WISDOM OF HOLY WRIT.

In the beginning, God created the heaven and the earth.

Genesis, Chap. 1.

Definition :—part of time.

To go beyond this we have only to imagine a physical point which has neither breadth, length or thickness ; consequently, God came from Nothing.

Spiritual chat is geometrical truth.

Nothing is the science of extension, therefore it is but natural that a man grows.

Which of you by taking thought can add one cubit unto his stature ?

Matthew, Chap. 6.

Lord, make me to know mine end, and the measure of my days, what it *is*; *that I may know how frail I am.*

Behold, thou hast made my days *as* an handbreadth ; and mine age *is* as nothing before thee ; verily every man at his best state *is* altogether vanity.

Selah. Psalms, 39.

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them ; but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.

Luke, Chap. 2.

RANDOM SHOTS;

Till we all come in the unity of the faith, and of knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephesians, Chap. 4.

But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Genesis, Chap. 2.

And all the days that Adam lived were nine hundred and thirty years, and he died. Genesis, Chap. 5.

"A day is as a thousand years with the Lord, and a thousand years as a day."

LOST.

And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, also unto her husband with her ; and he did eat. Genesis, Chap. 3.

FOUND.

That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again. John, Chap. 3.

PARADISE LOST.

So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Genesis, Chap. 3.

PARADISE REGAINED.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Luke, Chap. 24.

And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. Genesis, Chap. 3.

And when they were come to the place, which is called Calvary, there they crucified him.

Luke, Chap. 23.

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. Genesis, Chap. 2.

"To whom thus Eve reply'd : O thou for whom And from whom I was form'd, flesh of thy flesh, And without whom am to no end, my guide And head, what thou hast said is just and right. For we to him indeed all praises owe, And daily thanks ; I chiefly who enjoy So far the happier lot, enjoying thee Pre-eminent by so much odds, while thou Like consort to thyself canst nowhere find. That day I oft remember, when from sleep I first awak'd, and found myself repos'd Under a shade on flow'rs, much wond' ring where And what I was, whence thither brought, and how. Not distant far from thence a murmur'ring sound Of waters issued from a cave, and spread Into a liquid plain, then stood unmov'd Pure as th' expanse of Heav'n ; I thither went With unexperience thought, and laid me down On the green bank, to look into the clear Smooth lake, that to me seemed another sky. As I went down to look, just opposite, A shape within the wat'ry gleam appear'd, Bending to look on me : I, started back, It started back ; but pleased I soon return'd, Pleas'd it return'd as soon with answ'ring looks Of sympathy and love. There I had fixed Mine eyes till now, and pin'd with vain desire, Had not a voice thus warn'd me. What thou seest, What there thou seest, fair Creature, is thyself ; With thee it came and goes. But follow me, And I will bring thee where no shadow stays

Thy coming, and thy soft embraces, he,
 Whose image thou art ; him thou shalt enjoy,
 Inseparably thine, to him shalt bear
 Multitudes like thyself, and thence be call'd
 Mother of human race. What could I do,
 But follow straight invisibly thus led ?
 Till I espy'd thee, fair, indeed, and tall,
 Under a platane ; yet me thought less fair,
 Less winning, soft, less amiably mild,
 Than that smooth wat'ry image. Back I turn'd ;
 Thou following cry'dst, aloud, Return, fair Eve,
 Whom fly'st thou ? Whom thy fly'st, of him thou art,
 His flesh, his bone ; to give thee being I lent
 Out of my side to thee, nearest my heart,
 Substantial life, to have thee by my side
 Henceforth an individual solace dear ;
 Part of my soul I seek thee, and thee claim
 My other half ; With that thy gentle hand
 Seize'd mine ; I yielded, and from that time see
 How beauty is excell'd by manly grace
 And wisdom, which alone is truly fair."

Paradise Lost.

" Brothers and sisters I have none, but that man's
 Father is my Father's son ! "

Unto the woman he said, I will greatly multiply
 thy sorrow and thy conception ; in sorrow thou shalt
 bring forth children ; and thy desire *shall be* to thy
 husband, and he shall rule over thee.

Genesis, Chap. 3.

For Adam was first formed, then Eve.
 And Adam was not deceived, but the woman being
 deceived was in the transgression.

Notwithstanding she shall be saved in child-bearing,
 if they continue in faith and charity and holiness with
 sobriety.

¹ Timothy, Chap. 2.

And Adam called his wife's name Eve ; because
 she was the Mother of all living. Genesis, Chap. 3.

Thus saith the LORD ; a voice was heard in Ramah,
 lamentation, *and* bitter weeping ; Rachel weeping

for her children refused to be comforted for her children, because they *were* not. Jeremiah, Chap. 31.

Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy, the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

Matthew, Chap. 2.

THE DEATH OF SLEEP.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.

1 Corinthians, Chap. 15.

So also *is* the resurrection of the dead. It is sown in corruption; it is raised in corruption.

It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power;

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man, Adam, was made a living soul; the last Adam *was made* a quickening spirit.

Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1 Corinthians, Chap. 15.

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Genesis, Chap. 1.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which *were* under the firmament from the waters which were above the firmament ; and it was so.

Genesis, Chap. 1.

He gathereth the waters of the sea together as an heap ; he layeth up the depth is storehouses.

Psalms, 33.

“ DROP BY DROP THE SEA IS FALLING.”

And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea. *Revelations, Chap. 21.*

THE FIRST MAN MADE.

And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

Genesis, Chap. 2.

FIRSTBORN FROM THE DEAD.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

Luke, Chap. 2.

GOD, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. *Hebrews, Chap. 1.*

Unto you, therefore, which believe *Le is* precious ; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient ; whereunto also they were appointed.

1 Peter, Chap 2.

THE OLD MAN CRUCIFIED.

It is a faithful saying : For if we be dead with *him*, we shall also live with *him* ;

If we suffer, we shall also reign with *him*; if we deny *him*, he will also deny us ;

If we believe not, *yet* he abideth faithful ; he cannot deny himself. 2 Timothy, Chap. 2.

Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Acts, Chap. 26.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians, Chap. 3.

THE DEATH UNTO LIFE.

And as it is appointed unto men once to die, but after this the judgment. Hebrews, Chap. 9.

But some *man* will say : How are the dead raised up ? and with what body do they come ?

Thou fool, that which thou sowest is not quickened, except it die ;

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain* ;

But God giveth it a body as it hath pleased him, and to every seed his own body.

1 Corinthians, Chap. 15.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews, Chap. 2.

For as we have many members in one body, and all members have not the same office ;

So we, *being* many, are one body in Christ, and every one members one of another. Romans, Chap. 12.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him.

Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him.

For in that he died, he died unto sin once ; but in that he liveth, he liveth unto God. Romans, Chap. 6.

But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Hebrews, Chap. 3.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

I John, Chap. 4.

But many *that are* first shall be last ; and the last shall be first.

Matthew, Chap. 19.

WHERE WAS EVE ALL THIS TIME?

And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image ; and called his name Seth.

And the days of Adam after he had begotten Seth were eight hundred years ; and he begat sons and daughters.

Genesis, Chap. 8.

And Cain knew his wife ; and she conceived, and bare Enoch ; and he builded a city, and called the name of the city, after the name of his son, Enoch.

Genesis, Chap. 4.

And the man that lieth with his father's wife hath uncovered his father's nakedness ; both of them shall surely be put to death ; their blood *shall be* upon them.

Leviticus, Chap. 20.

I AM TILL YOU GROW OLD.

And the LORD said: My spirit shall not always strive with man, for that he also *is* flesh, yet his days shall be an hundred and twenty years.

Genesis, Chap. 6.

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the LORD.

Leviticus, Chap. 19.

And *even* to your old age I am he; and *even* to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.

To whom will ye liken me, and make me equal, and compare me, that we may be like? Isaiah, Chap. 46.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalms, 17.

And God said: Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his *own* image, in the image of God created he him; male and female created he them.

Genesis, Chap. 1.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.

And there are three that bear witness in earth: the spirit, and the water, and the blood; and these three agree in one.

1 John, Chap. 5.

For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

In whom are hid all the treasures of wisdom and knowledge.

And this I say, lest any man should beguile you with enticing words.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

As ye have therefore received Christ Jesus the Lord, *so* walk ye in him.

Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in him dwelleth all the fulness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power;

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raiseth him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath *days*:

Which are a shadow of things to come ; but the body *is* of Christ.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances.

(Touch not ; taste not ; handle not ;

Which all are to perish with the using) ; after the commandments and doctrines of men ?

Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body ; not in any honor to the satisfying of the flesh.

Colossians, Chap. 2.

Rachel conceived and bare a son and called his name Joseph.

Genesis, Chap. 30.

She also bare Benjamin. She called him Ben-oni, but his father called him Benjamin, and she died.

Genesis, Chap. 35.

And Pharaoh called Joseph's name Zaphnath-paaneah.*

And Joseph *was* thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Genesis, Chap. 41.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ;

And he made him to ride in the second chariot which he had ; and they cried before him : Bow the

* Saviour of the World.

knee; and he made him *ruler* over all the land of Egypt.

Genesis, Chap. 41.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying : Hail, King of the Jews !

Matthew, Chap. 27.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the *wife* of Cleophas, and Mary Magdalene.

When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother : Woman, behold thy son !

Then saith he to the disciple : Behold thy mother ! And from that hour, that disciple took her unto his own *home*.

John, Chap. 19.

Now Elizabeth's full time came that she should be delivered ; and she brought forth a son.

And her neighbors and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

And his mother answered, and said, Not *so* ; but he shall be called John.

And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, how they would have him called.

And he asked for a writing table, and wrote, saying, his name is John. And they marvelled all.

Luke, Chap. 1.

And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck.

Genesis, Chap. 45.

Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his

breast at supper, and said: Lord, which is he that betrayeth thee?

Peter seeing him saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

John, Chap. 21.

And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings.

Revelations, Chap. 10.

For this we say unto you by the word of the Lord, that we, which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

1 Thessalonians, Chap. 4.

And he said unto them, Verily, I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Matthew, Chap. 9.

“EVERY MAN HATH HIS STAR.”

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors.

And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more.

For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold your sheaves stood round about, and made obeisance to my sheaf.

And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more, and, behold, the sun and the moon and the eleven stars made obeisance to me.

And his brethren envied him, but his Father observed the saying.

Genesis, Chap. 37.

And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven : Come and gather yourselves together unto the supper of the great God.

Revelations, Chap. 19.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many colors* that *was* on him.

And they took him, and cast him into a pit ; and the pit *was* empty, *there was* no water in it.

And they sat down to eat bread ; and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels, bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

And Judah said unto his brethren : What profit *is it* if we slay our brother, and conceal his blood ?

Come, and let us sell him to the Ishmaelites, and let not our hand be upon him : for he *is* our brother *and* our flesh. And his brethren were content.

Then there passed by Midianites, merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver ; and they brought Joseph into Egypt.

Genesis, Chap. 37.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death ;

And when they had bound him, they led *him* away and delivered him to Pontius Pilate, the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders ;

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

And he cast down the pieces of silver in the temple and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called the field of blood unto this day.

Then was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.

Matthew, Chap. 27.

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

And they sent the coat of *many* colors, and they brought *it* to their father; and said, This have we found; know now whether it *be* thy son's coat or no.

Genesis, Chap. 37.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Isaiah, Chap. 63.

And when he was come into Jersalem, all the city was moved, saying, Who is this?

Matthew, Chap. 21.

The Holy coat was returned to its owner. "Give unto Cæsar the things that belong unto Cæsar."

And I saw heaven opened, and behold a white horse, and he that sat upon him *was* called Faithful and True, and in the righteousness he doth judge and make war.

His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

And he *was* clothed with a vesture dipped in blood; and his name is called The Word of God.

And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

And he hath on *his* vesture and on his thigh a name written: KING OF KINGS, AND LORD OF LORDS.

Revelations, Chap. 19.

And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land ; and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them : Whence come ye ? And they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are spies* ; to see the nakedness of the land ye are come.

Genesis, Chap. 42.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

John, Chap. 1.

And put my cup, the silver cup, in the sacks mouth of the youngest, and his corn money.

Genesis, Chap. 44.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it ?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon*.

And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him.

For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. John, Chap. 13.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

Dan shall judge his people, as one of the tribes of Israel.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matthew, Chap. 19.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

The archers have sorely grieved him, and shot at him, and hated him;

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel);

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielding up the ghost, and was gathered unto his people.

Genesis, Chap. 49.

And did all drink the same spiritual drink, for they drank of that spiritual Rock, that followed them, and that Rock was Christ.

1 Corinthians, Chap. 10.

The stone *which* the builders refused is become the head *stone* of the corner.

This is the Lord's doing ; it *is* marvelous in our eyes.

Psalm 118.

He is the Rock, his work *is* perfect ; all his ways *are* judgment ; a God of truth and without iniquity, just and right *is* he.

Of the Rock, *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

Deuteronomy, Chap. 32.

Hearken to me, ye that follow after righteousness, ye that seek the Lord ; look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

Look unto Abraham, your father, and unto Sarah *that* bare you ; for I called him alone, and blessed him, and increased him.

Isaiah, Chap. 51.

I remember the days of old ; I meditate on all thy works ; I muse on the work of thy hands.

Psalm 143.

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols ; worship him, all *ye* gods.

Psalm 97.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye

set up *any* image of stone in your land, to bow down unto it for I *am* the Lord your God.

Ye shall keep my sabbaths, and reverence my sanctuary ; I *am* the LORD.

If ye walk in my statutes, and keep my commandments, and do them ;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And if ye will not for all this hearken unto me, but walk contrary unto me ;

Then I will walk contrary unto you also in fury ; and I, even I, will chastize you seven times for your sins.

But ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

Leviticus, Chap. 26.

And account *that* the long-suffering of our Lord *is* salvation ; even as our beloved brother Paul, also according to the wisdom given unto him, hath written unto you ;

As also in all *his* epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

2 Peter, Chap. 3.

And Balak's anger was kindled against Balaam, and he smote his hands together and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

Therefore, now flee thou to thy place ; I thought to promote thee unto great honor ; but, lo, the Lord hath kept thee back from honor.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

If Balak would give me his house full of silver and

gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind ; *but* what the Lord saith, that will I speak ?

And now, behold, I go unto my people ; come *therefore*, and I will adversee thee what this people shall do to thy people in the latter days.

And he took up his parable, and said Balaam, the son of Beor hath said, and the man whose eyes are open hath said.

He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open.

I shall see him, but not now ; I shall behold him, but not nigh ; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Numbers, Chap. 24.

THE BLESSINGS OF THE TWELVE TRIBES BY MOSES.

And of Benjamin he said, the beloved of the Lord shall dwell in safety by him ; *and the* Lord shall cover him all the day long, and he shall dwell between his shoulders.

And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush ; let the *blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns ; with them he shall push the people together to the ends of the earth ; and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

Deuteronomy, Chap. 33.

THE BITER BITTEN.

And Lamech said unto his wives, Adah and Zillah, Hear my voice ; ye wives of Lamech, hearken unto my speech ; for I have slain a man to my wounding, and a young man to my hurt.

If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian ; and he led the flock to the backside of the desert, and came to the mountain of God, *even to Horeb*.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ; and he looked, and, behold, the bush burned with fire, and the bush *was not consumed*.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and, said, Moses, Moses. And he said, Here *am I*. Exodus, Chap. 3.

And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to sleep* ;

That the Lord called Samuel, and he answered, Here *am I*. 1 Samuel, Chap. 3.

HARD NUTS TO CRACK.

And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand ; but I will harden his heart, that he shall not let the people go.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my firstborn.

Exodus, Chap. 4.

Art thou the first man that was born ? or wast thou made before the hills ?

Job, Chap. 15.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace, then shall the Lord be my God. Genesis, Chap. 28.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Job, Chap. 22.

Before I formed thee in the belly I knew thee ; and before thou camest forth out of the womb I sanctified thee ; *and* I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God ! behold, I cannot speak : for I *am* a child.

But the Lord said unto me, Say not, I *am* a child ; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces ; for I *am* with thee to deliver thee, saith the Lord.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

See, I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, and to destroy, and throw down, to build, and to plant.

Jeremiah, Chap. 1.

Yet now hear, O Jacob, my servant ; and Israel, whom I have chosen.

Thus saith the Lord that made thee, and formed thee from the womb, *which* will help thee. Fear not, O Jacob, my servant ; and thou, Jesurun, whom I have chosen.

Isaiah, Chap. 44.

JEREMIAH BEWAILES HIS BIRTH.

Cursed *be* the day wherein I was born ; let not the day wherein my mother bare me be blessed.

Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee ; making him very glad,

And let that man be as the cities which the Lord

overthrew, and repented not ; and let him hear the cry in the morning, und the shouting at noontide ;

Because he slew me not from the womb ; or that my mother might have been my grave, and her womb to be always great *with me*.

Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame ?

Jeremiah, Chap. 20.

JOB CURSES HIS BIRTH.

And Job spake, and said,

Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

Job, Chap. 3.

TO BE OR NOT TO BE.

And God said unto Moses, I AM THAT I AM ; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus, Chap. 3.

And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart,

And was transfigured before them ; and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Matthew, Chap. 17.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matthew, Chap. 8.

Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it.

Though these three men, Noah, Daniel, and Job,

were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

Ezekiel, Chap. 14.

In the selfsame day entered Noah, and Shem, and Ham, and Japhet, into the Ark. Genesis, Chap. 7.

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel ; and worship ye afar off.

Exodus, Chap. 24.

There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were*, of old, men of renown.

Genesis, Chap. 6.

And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself *thus* ; Thou hast chastized me, and I was chastized, as a bullock unaccustomed to the yoke ; turn thou me, and I shall be turned ; for thou art the Lord my God.

Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh ; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son ? *is he* a pleasant child ? for, since I spake against him, I do earnestly remember him still ; therefore my bowels are troubled for him ; I will surely have mercy upon him, saith the Lord.

Jeremiah, Chap. 31.

Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them ?

And the Lord said, Judah shall go up ; behold, I have delivered the land into his hand.

And Judah said unto Simeon, his brother, Come up with me into my lot, that we may fight against the Canaanites ; and I likewise will go with thee into thy lot. So Simeon went with him. *Judges, Chap. 1.*

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand ; and a thick cloud of incense went up.

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery ? for they say, The Lord seeth us not ; the Lord hath forsaken the earth. *Ezekiel, Chap. 8.*

DAVID WEEPING AT THE GRAVE OF ABNER.

So Joab and Abishai, his brother, slew Abner, because he had slain their brother Asahel, at Gibeon, in the battle.

And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

And they buried Abner in Hebron ; and the king lifted up his voice, and wept at the grave of Abner ; and all the people wept. *2 Samuel, Chap. 3.*

JESUS WEEPING AT THE GRAVE OF LAZARUS.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

And said, Where have ye laid him ? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him ! *John, Chap. 11.*

I have made a covenant with my chosen, I have sworn unto David my servant,

Thy seed will I establish forever, and build up thy throne to all generations. Selah. *Psalm 89.*

For the **LORD** *is* our defence ; and the **Holy One** of Israel *is* our king.

Then thou spakest in vision to thy holy one, and saidst : I have laid help upon *one that is* mighty ; I have exalted *one* chosen out of the people ;

I have found David my servant ; with my holy have I anointed him ;

With whom my hand shall be established ; mine arm also shall strengthen him. Psalm 89.

And I will beat down his foes before his face, and plague them that hate him.

But my faithfulness and my mercy *shall be* with him ; and in my name shall his horn be exalted.

I will set his hand also in the sea, and his right hand in the rivers.

He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

Also I will make him *my* firstborn, higher than the kings of the earth.

My mercy will I keep for him for evermore, my covenant shall stand fast with him.

His seed also will I make *to endure* forever, and his throne as the days of heaven. Psalm 89.

Once have I sworn by my holiness that I will not lie unto David.

His seed shall endure for ever, and his throne as the sun before me.

It shall be established forever as the moon, and *as* a faithful witness in heaven. Selah. Psalm 89.

Thy throne, O God, *is* forever and ever ; the sceptre of thy kingdom *is* a right sceptre.

Thou lovest righteousness, and hatest wickedness ; therefore God thy God, hath anointed thee w th the oil of gladness above thy fellows. Psalm 45.

Of old hast thou laid the foundation of the earth ; and the heavens *are* the work of thy hands.

They shall perish, but thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed ;

But thou *art* the same, and thy years shall have no end.

Psalm 102.

But unto the Son *he saith*, Thy throne, O God, *is* forever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom.

Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

They shall perish, but thou remainest; and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

Hebrews, Chap. 1.

Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required.

Then said I, Lo, I come; in the volume of the book *it is* written of me,

I delight to do thy will, O my God; yea, thy law *is* within my heart.

I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest.

Psalm 40.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law.

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Hebrews, Chap. 10.

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying,*

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh ; the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree ; the Lord hath said unto me, Thou *art* my Son ; this day have I begotten thee.

Psalm 2.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ?

Hebrews, Chap. 1.

My God, my God, why hast thou forsaken me ?

Psalms, 22.

And about the ninth hour, Jesus cried with a loud voice, saying : Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me ?

Matthew, Chap. 27.

And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God ?

Mark, Chap. 15.

Who told Nebuchadnezzar that the form of the fourth man was like the Son of God ?

Then these men were bound in their coats their hoses, and their hats, and their other garments,, and were cast into the midst of the burning fiery furnace.

Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar, the king, was astonished, and rose up in haste, *and spake*, and said unto his counsellors: Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Daniel,* Chap. 3.

For dogs have compassed me ; the assembly of the wicked have inclosed me ; they pierced my hands and my feet.

I may tell all my bones ; they look *and stare* upon me.

They part my garments among them, and cast lots upon my vesture.

Psalm 22.

An they that see me laugh me to scorn ; they shoot out the lip, they shake the head, *saying*,

He trusted on the Lord *that* he would deliver him ; let him deliver him, seeing he delighted in him.

But thou *art* he that took me out of the womb ; thou didst make me hope *when I was* upon my mother's breasts.

Psalm 22.

And they crucified him, and parted his garments, casting lots ; that it might be fulfilled which was spoken by the prophet : They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there,

And set up over his head his accusation written : THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with him, one on the right hand, and another on the left.

*God of Judgment.

And they that passed by reviled him, wagging their heads,

And saying, thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking *him*, with the scribes and elders, said,

He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God ; let him deliver him now, if he will have him ; for he said, I am the Son of God.

Matthew, Chap. 27.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. Psalm 41.

Now when the even was come, he sat down with the twelve.

And as they did eat, he said : Verily I say unto you, that one of you shall betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ?

And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

Matthew, Chap. 26.

"WHEN I WAS IN THE BOSOM OF THE FATHER."

If I ascend up into heaven, thou *art* there ; If I make my bed in hell, behold, thou *art there*.

If I take the wings of the morning, and dwell in the uttermost parts of the sea.

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me, even the night shall be light about me.

Yea, the darkness hideth not from thee ; but the night shineth as the day ; the darkness and the light *are* both alike to thee.

For thou hast possessed my reins ; thou hast covered me in my mother's womb.

I will praise thee ; for I am fearfully *and* wonderfully made ; marvellous *are* thy works ; and *that* my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect ; and in thy book all *my members* were written, which in continuance were fashioned, when *as yet there was* none of them.

Psalm 139.

Draw nigh unto my soul, *and* redeem it ; deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonor ; mine adversaries *are* all before thee.

Reproach hath broken my heart ; and I am full of heaviness ; and I looked *for some* to take pity, but *there was* none ; and for comforters, but I found none.

They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.

Let their table become a snare before them ; and *that which should have been* for *their* welfare, *let it become* a trap.

Let their eyes be darkened, that they see not ; and make their loins continually to shake.

Psalm 69.

And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall ; and, when he had tasted *thereof*, he would not drink.

Matthew, Chap. 27.

BORN IN THE SPIRIT.

Many *are* the afflictions of the righteous, but the Lord delivereth him out of them all.

Psalm 34.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs ;

But one of the soldiers with a spear pierced his side and forthwith came there out blood and water.

And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled: A bone of him shall not be broken.

John, Chap. 19.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.

If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of his Son.

He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

And this is the record, that God hath given to us eternal life, and this life is in His Son.

He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

1 John, Chap. 5.

I have set the Lord always before me; because *he is* at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life; in thy presence is fulness of joy; and at the right hand *there are* pleasures for evermore.

Psalm 16

The prayer of Jonah. He is delivered from the fish.

Then Jonah prayed unto the Lord his God out of the fish's belly,

And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and thou heardest my voice.*

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me.

'Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

The waters compassed me about, *even* to the soul; the depth closed me round about, the weeds were wrapped about my head.

I went down to the bottom of the mountains; the earth with her bars *was* about me for ever; yet hast thou brought up my life from corruption, O Lord, my God.

When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry *land.* Jonah, Chap. 2.

But Jonah was gone down into the sides of the ship; and lay, and was fast asleep.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest *is* upon you.

Nevertheless the men rowed hard to bring *it* to the land; but they could not; for the sea wrought, and was tempestuous against them.

Wherefore, they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not

perish for this man's life, and lay not upon us innocent blood ; for thou, O Lord, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea ; and the sea ceased from her raging.

Jonah, Chap. 1.

And when he was entered into a ship, his disciples followed him.

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves ; but he was asleep.

And his disciples came to *him*, and awoke him, saying, Lord, save us, we perish. Matthew, Chap. 8.

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Psalm 71.

But he answered and said unto them : An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas.

For, as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew, Chap. 12.

But God will redeem my soul from the power of the grave ; for he shall receive me. Selah. Psalm 49.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion ; rule thou in the midst of thine enemies.

Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning ; thou hast the dew of thy youth.

The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec.

The Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill *the places* with the dead bodies ; he shall wound the heads over many countries.

He shall drink of the brook in the way ; therefore shall he lift up the head. Psalm 110.

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ? Hebrews, Chap. 1.

MY PEACE I LEAVE YOU.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace ;

Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually. Hebrews, Chap. 7.

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ;

Which in time past *were* not a people, but *are* now the people of God ; which had not obtained mercy, but now have obtained mercy. 1 Peter, Chap. 2.

For with stammering lips and another tongue will he speak to this people. Isaiah, Chap. 28.

The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined.

Isaiah, Chap. 9.

Come now, and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. Isaiah, Chap. 1.

What man soever of the seed of Aaron *is* a leper, or hath a running issue ; he shall not eat of the holy things until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him. Leviticus, Chap. 22.

And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

For he was yet in the loins of his father, when Melchisedec met him. Hebrews, Chap. 7.

NOTE :—Abraham begat Isaac, Isaac begat Jacob, and Jacob begat the twelve Patriarchs, of which Levi was one.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him. Matthew, Chap. 9.

And as he passed by, he saw Levi, the *son* of Alphæus, sitting at the receipt of custom; and said unto him, Follow me. And he arose and followed him.

Mark, Chap. 2.

And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

When his disciples heard *it* they were exceedingly amazed, saying, Who then can be saved?

But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. Matthew, Chap. 19.

HAM.—A man may fish with the worm that hath eat of a King; and eat of the fish that hath fed of that worm.

KING.—What dost thou mean by this?

HAM.—Nothing but to show you how a King may go a progress through the guts of a beggar.—Shakspere.

Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? John, Chap. 3.

"It is agreeable to see a harassed peddler gauging the symmetry of a peeled pear."

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

As he saith also in another *place*, Thou *art* a priest forever after the order of Melchisedec.

Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ;

Though were He a Son, yet learned He obedience by the things which he suffered ;

And being made perfect, he became the author of eternal salvation unto all them that obey Him ;

Called of God an high priest after the order of Melchisedec.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat.

Hebrews, Chap, 5.

ALADDIN'S LAMP.

And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

Luke, Chap. 11.

Complete abnegation means death.—Spencer.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera ; he came forth, and cursed still as he came.

And he cast stones at David, and at all the servants of king David ; and all the people and all the mighty men *were* on his right hand and on his left.

And thus said Shimei, when he cursed, Come out, come out, thou bloody man, and thou man of Belial.

Samuel 2, Chap. 16.

And in those days Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty) :

Men *and* brethren, this scripture must needs have

been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood.

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ; and his bishoprick let another take: Acts, Chap. 1.

THAY HATED ME WITOUT A CAUSE.

Hold not thy peace, O God of my praise ;

For the mouth of the wicked and the mouth of the deceitful are opened against me ; they have spoken against me with a lying tongue.

They compassed me about also with words of hatred ; and fought against me without a cause.

For my love they are my adversaries ; but I give myself unto prayer.

And they have rewarded me evil for good, and hatred for my love.

Set thou a wicked man over him ; and let Satan stand at his right hand.

When he shall be judged, let him be condemned ; and let his prayer become sin.

Let his days be few, *and* let another take his office.

Let his children be fatherless, and his wife a widow.

Let his children be continually vagabonds, and beg ; let them seek *their bread* also out of their desolate places.

Let the extortioner catch all that he hath ; and let the strangers spoil his labor.

Let there be none to extend mercy unto him ; neither let there be any to favor his fatherless children.

Let his posterity be cut off ; *and*, in the generation following, let their name be blotted out.

Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

Let them be before the Lord continually, that he may cut off the memory of them from the earth.

Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart,

As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

Psalm 109.

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth, I have put my spirit upon him; he shall bring forth judgment to the Gentiles.

He shall not cry, lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.

I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

I *am* the Lord; that *is* my name; and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

Sing unto the Lord a new song, *and* his praise from the end of the earth, ye that go down to the sea,

and all that is therein ; the isles and the inhabitants thereof.

Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit ; let the inhabitants of the rock sing, let them shout from the top of the mountains,

Let them give glory unto the Lord, and declare his praise in the islands.

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war ; he shall cry, yea, roar ; he shall prevail against his enemies.

I have long time holden my peace ; I have been still, *and* refrained myself ; *now* will I cry like a tra-vailing woman ; I will destroy and devour at once.

Isaiah, Chap. 42.

Therefore I will look unto the Lord ; I will wait for the God of my salvation ; my God will hear me.

Rejoice not against me, O mine enemy ; when I fall, I shall arise ; when I sit in darkness, the Lord *shall be* a light unto me.

I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me ; he will bring me forth to the light, *and* I shall behold his righteousness.

Micah (1), Chap. 7.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

Daniel, Chap. 5.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

And they stripped him, and put on a scarlet robe.

Matth., Chap. 27.

And I will set up one shepherd over them, and he shall feed them, *even* my servant David ; he shall feed them, and he shall be their shepherd.

(1) Who is this ?

And I, the Lord, will be their God, and my servant, David, a prince among them; I, the Lord, have spoken it.

Ezekiel, Chap. 34.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

Blessed *be* the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest.

Mark, Chap. 11.

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him: Thou sayest.

Matthew, Chap. 27.

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not; I said, Behold me, behold me, unto a nation *that was* not called by my name.

I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts.

A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick.

Isaiah, Chap. 65.

The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that* are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Isaiah, Chap. 61.

And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue, on the Sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

The spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is the scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son ?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself. Luke, Chap. 4.

Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. Ezekiel, Chap. 10.

And immediately I was in the spirit ; and, behold, a throne was set in heaven, and *one* sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone ; and *there was* a rainbow round about the throne, in sight like unto an emerald.

Revelations, Chap. 4.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.

But thou, O Daniel, shut up the words, and seal the

book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel, for the words are closed up and sealed till time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days.

But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.

Daniel, Chap. 12.

But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house, open thy mouth, and eat that I give thee.

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;

And he spread it before me; and it was written within and without; and there was written therein lamentations, and morning, and woe.

Ezekiel (1), Chap. 2.

1. The strength or might of God.

Moreover he said unto me, Son of man, eat that thou findest, eat this roll, and go speak unto the house of Israel.

So I opened my mouth, and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness. Ezekiel, Chap. 3.

And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book open; and he set his right foot upon the sea, and *his left foot* on the earth.

And cried with a loud voice, as *when* a lion roareth; and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings. — *Revelations, Chap. 10.*

And there was given me a reed like unto a rod ; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles ; and the holy city shall they tread under foot forty *and* two months.

And I will give *power* unto my two witnesses, and they shall prophesy a thousand, two hundred *and* threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed.

These have power to shut heaven, that it rain not in the days of their prophecy ; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

— *Revelations, Chap. 11.*

BAPTIZED WITH THE HOLY GHOST.

And when they were escaped, then they knew that the island was called Melita.

And the barbarous people shewed us no little kindness, for they kindled a fire, and received us, every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No

doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Acts. Chap. 28.

He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark, Chap. 16.

Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord;

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Malachi (1), Chap. 4.

The beginning of the gospel of Jesus Christ, the Son of God;

As it is written in the prophets. Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Mark, Chap. 1.

In those days came John the Baptist, preaching in the wilderness of Judæa,

And saying, Repent ye, for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet,

i. My Messenger.

Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Matthew, Chap. 3.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

But what when ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

But what when ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

For this is *he*, of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

And if ye will receive *it*, this is Elias, which was for to come. Matthew, Chap. 11.

And his disciples asked him, saying, Why then say the scribes that Elias must first come?

And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist. Matthew, Chap. 17.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

But unto none of them was Elias sent, save unto

Sarepta *a city of Sidon*, unto a woman *that was a widow*.

And many lepers were in Israel in the time of Eli-sus, the prophet; and none of them was cleansed, saving Naaman, the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath,

And rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong.

But he, passing through the midst of them, went his way.

And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

And they were astonished at his doctrine; for his word was with power. Luke, Chap. 4.

While the Pharisees were gathered together, Jesus asked them,

Saying, What think ye of Christ? whose Son is he? They say unto him, The *Son of David*.

He saith unto them, How then doth David in spirit call him Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more questions. Matthew, Chap. 23.

But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool.

Hebrews, Chap. 1.

And Israel said unto Joseph, Now let me die, once I have seen thy face, because thou *art* yet alive.

Genesis, Chap. 46.

(Include 28 chapters that are in Matthew, and 16 that are in Mark, and you will have the same sentiments in the same number of chapters.)

And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and

devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord Christ.

And he came by the Spirit into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word;

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary, his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

(Yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

Luke, Chap. 2.

Blessed *are* those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

Luke, Chap. 2.

Blessed and holy *is* he that hath part in the first resurrection; on such the second death hath no power.

Revelations, Chap. 20.

Let us, therefore, fear, lest a promise being left *us* of entering into his rest, any of you should seem o come short of it.

For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works,

And in this *place* again, If they shall enter into my rest.

Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

Again, he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day, if ye will hear his voice, harden not your hearts.

For if Jesus had given them rest, then would he not afterward have spoken of another day.

There remaineth, therefore, a rest to the people of God.

For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

For the word of God *is* quick, and powerful, and sharper, than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight ; but all things *are* naked and opened unto the eyes of him with whom we have to do.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast *our* profession. Hebrews, Chap. 4.

“ Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear ;
Full many a flow'r is born to blush unseen
And waste its sweetness on the desert air.”

And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. Revelations, Chap. 20.

THE PHILOSOPHER'S STONE.

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Revelations, Chap. 2.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.

Revelations, Chap. 3.

Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

And he that doubteth is damned if he eat, because *he eateth not of faith*; for whatsoever *is* not of faith is sin.

Romans, Chap. 14.

For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that *it is* good.

Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but *how* to perform that which is good I find not.

For the good that I would I do not; but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man.

But I see another law in my members, warring

against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am ! who shall deliver me from the body of this death ?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin. Romans, Chap. 7.

“ Ye shall know the truth, and the truth shall set ye free.”

And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel ? and my family the least of all the families of the tribe of Benjamin ? wherefore then speakest thou so to me ?

Samuel 1, Chap. 9.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 1 Corinthians, Chap. 15.

Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Ephesians, Chap. 3.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

Circumcized the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless.

Philippians, Chap. 3.

Are they ministers of Christ ? (I speak as a fool) I *am* more ; in labors more abundant, in stripes

above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty *stripes*, save one.

Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ;

In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren ;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

2 Corinthians, Chap. 11.

And Saul was yet the more afraid of David ; and Saul became David's enemy continually.

Samuel 1, Chap. 18.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven ;

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest ; *it is* hard for thee to kick against the pricks. *Acts, Chap. 9.*

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

John, Chap. 3.

I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

John, Chap. 6.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)

Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee ?

Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ?

John, Chap. 7.

"The words that I speak unto you, they are spirit, and they are life."

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one."

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

1 Corinthians, Chap. 15.

The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?

For we being many are one bread, and one body ; for we are all partakers of that one bread.

1 Corinthians, Chap. 10.

There is one body, and one Spirit, even as ye are called in one hope of your calling,

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all.

Ephesians, Chap. 4.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1 Corinthians, Chap. 15.

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? 1 Corinthians, Chap. 6.

Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues;

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also *is* Christ.

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body *were* an eye, where *were* the

hearing? If the whole *were* hearing, where *were* the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where *were* the body?

But now *are they* many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary.

And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness.

For our comely *parts* have no need; but God hath tempered the body together, having given more abundant honor to that *part* which lacked;

That there should be no schism in the body; but *that* the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that, miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts; and yet shew I unto you a more excellent way. 1 Corinthians, Chap. 12.

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

1 Corinthians, Chap. 3.

But I would have you know, that the head of every man is Christ ; and the head of the woman *is* the man ; and the head of Christ *is* God.

1 Corinthians, Chap. 11.

But he that is joined unto the Lord is one spirit.

1 Corinthians, Chap. 6.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone* ;

In whom all the building fitly framed together groweth unto an holy temple in the Lord ;

In whom ye also are builded together for an habitation of God through the Spirit. Ephesians, Chap. 2.

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit.

1 Corinthians, Chap. 12.

For if the firstfruit *be* holy, the lump *is* also *holy* ; and if the root *be* holy, so *are* the branches.

Romans, Chap. 11.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Hebrews, Chap. 1.

MY BODY !

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Joel, Chap. 2.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

John, Chap. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. John, Chap. 1.

A WHEEL WITHIN A WHEEL.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

John, Chap. 14.

That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which, after God, is created in righteousness and true holiness.

Ephesians, Chap. 4.

ONE RECOGNITION PROVES THE OTHER.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

John, Chap. 1.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

Acts, Chap. 4.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

For every creature of God is good, and nothing to be refused if it be received with thanksgiving.

1 Timothy, Chap. 4.

All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Luke, Chap. 10.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli,*

Which was *the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,*

Which was *the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,*

Which was *the son of Maath, which was the son of Mattathias which was the son of Semei, which was the son of Joseph, which was the son of Judah,*

Which was *the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,*

Which was *the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,*

Which was *the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,*

Which was *the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,*

Which was *the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,*

Which was *the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,*

Which was *the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Judah,*

Which was *the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,*

Which was *the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,*

Which was *the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,*

Which was *the son of Mathusala, which was the son*

of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Luke, Chap. 3.

Thou preparest a table before me in the presence of mine enemies ; thou anointest my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord for ever.

Psalm 32.

Great *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

Psalm 48.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song ; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

How shall ye sing the Lord's song in a strange land ?

If I forget thee, O Jerusalem, let my right hand forget *her* cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy.

Psalm 137.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee, evil ; and now, we pray thee, for-

givthe e trespass of the servants of the God of thy fa-
ther. And Joseph wept when they spake unto him.

And his brethren also went and fell down before his
face ; and they said, Behold, we *be* thy servants.

And Joseph said unto them, Fear not, for *am* I in
the place of God ?

But as for you, ye thought evil against me ; *but* God
meant it unto good, to bring to pass, as *it is* this day,
to save much people alive. Genesis, Chap. 50.

David *was* thirty years old when he began to reign,
and he reigned forty years. 2 Samuel, Chap. 5.

And Samuel said unto Jesse, Are here all *thy* chil-
dren ? And he said, There remaineth yet the young-
est, and, behold, he keepeth the sheep. And Samuel
said unto Jesse, Send and fetch him ; for we will not
sit down till he come hither.

And he sent, and brought him in. Now he *was*
ruddy, *and* withal of a beautiful countenance, and
goodly to look to. And the Lord said, Arise, anoint
him, for this *is* he.

Then Samuel took the horn of oil, and anointed him
in the midst of his brethren ; and the Spirit of the
Lord came upon David from that day forward. So
Samuel rose up, and went to Ramah.

1 Samuel, Chap. 16.

Incline your ear, and come unto me ; hear, and
your soul shall live ; and I will make an everlasting
covenant with you, *even* the sure mercies of David.

Behold, I have given him *for* a witness to the people,
a leader and commander to the people.

Isaiah, Chap. 55.

Now the birth of Jesus Christ was on this wise :
When, as his mother Mary was espoused to Joseph,
before they came together, she was found with child
of the Holy Ghost.

Then Joseph, her husband, being a just *man*, and
not willing to make her a publick example, was minded
to put her away privily.

But while he thought on these things, behold, the

angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus ; for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife.

And knew her not till she had brought forth her firstborn son ; and he called his name Jesns.

Matthew, Chap. 1.

Behold, he cometh with clouds ; and every eye shall see him, and they *also* which pierced him ; and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelations, Chap. 1.

WHERE DO WE FIND HIM REJOICING ?

Your father Abraham rejoiced to see my day ; and he saw *it*, and was glad.

John, Chap. 8.

"I CAME TO SAVE THAT WHICH WAS LOST."

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *an* we should have been like unto Gomorrah.

Isaiah, Chap. 1.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven.

If so be, that being clothed, we shall not be found naked.

For we that are in *this* tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

And such trust have we through Christ to God-ward; Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God;

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away.

How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

Seeing then that we have such hope, we use great plainness of speech.

And not as Moses, *which* put a *vail* over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.

But their minds were blinded; for until this day remaineth the same *vail* untaken away in the reading of the old testament; which *vail* is done away in Christ.

But even, unto this day, when Moses is read, the *vail* is upon their heart. — *11 Corinthians, Chap. 5.*

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

Matthew, Chap. 9.

I am the true Vine, and my Father is the husband-man.

Every branch in me that beareth not fruit he taketh away ; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word, which I have spoken unto you.

Abide in me, and I in you, As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast *them* into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

As the Father hath loved me, so have I loved you ; continue ye in my love.

If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in His love.

These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends ; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain ; that whatsoever ye shall ask of the Father, in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before *it hated* you.

If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin ; but now they have no cloke for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen and hated both me and my Father.

But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the father, he shall testify of me ;

And ye also shall bear witness, because ye have been with me from the beginning. John, Chap. 15.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

John, Chap. 3.

In conclusion, I would advise my readers to study the harmony in nature, and learn that " All things are double one against another ; and that He hath made nothing unperfect ; one thing establisheth the good of another."

" Nothing has been created in vain."

The immensity of Nature, thanks to St. Pierre, teaches us the physical laws of conformity, order, harmony, colors, forms, movements, consonances, progression and contrasts. The elementary harmonies of plants, plants with the sun, by the flowers, with the water, the air. We have, also, vegetable, animal and human harmonies of plants. Our

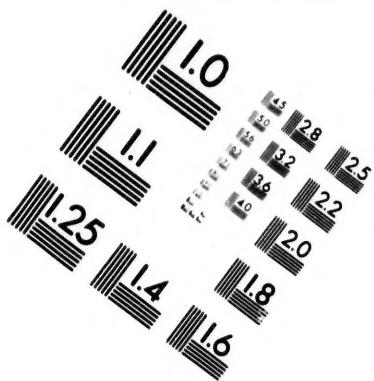
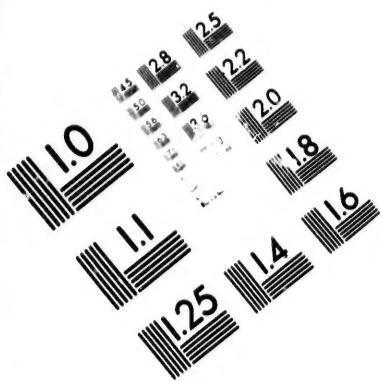
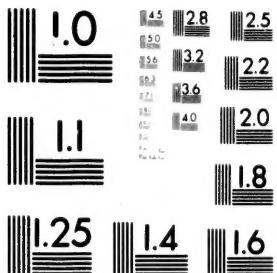
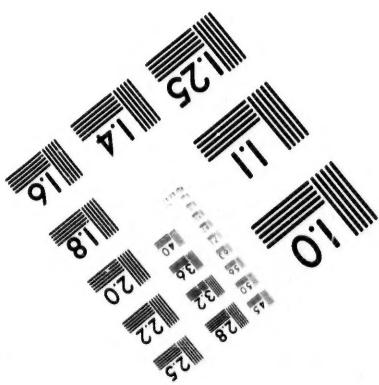
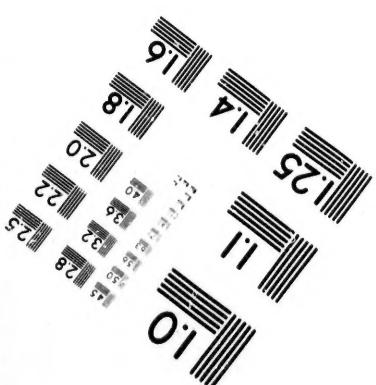


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sense, too, of tasting, smelling, seeing, hearing and touching, together with the moral laws of nature: weakness, reason, feeling, divinity and immortality, proves to man that he is a host within himself. Professor Gradle, in treating the germ theory of disease, fully establishes the fact that the body is many members. "The animal body may be compared to a vast colony, consisting as it does of a mass of cells, the ultimate elements of life. Each tissue, be it bone, muscle, liver, or brain, is made up of cells of its own kind, peculiar to and characteristic of the tissue. Each cell represents an element living by itself, but capable of continuing its life only by the aid it gets from other cells. By means of the blood vessels and the nervous system, the different cells of the body are put into a state of mutual connective dependence. The animal system resembles in this way a republic, in which each citizen depends upon others for protection, subsistence, and the supply of the requisites of daily life. Accustomed as each citizen is to this mutual interdependence, he could not exist without it."

Paul understood these facts in the same light: "For the body is not one member but many. God hath tempered the body together, that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it."

[THE END.]

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